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time! and yet this is precisely what may be met with among the common people of that remarkable country.

The book is interesting throughout. Some of the stories are heartrending, others are delightful, but all breathe the Japanese spirit. The volume is illustrated by colored pictures, and many of these are as weird as the stories they portray.

Edward S. Morse.

EACHTRA AN MADRA MAOIL. EACHTRA MACAOIM-AN-IOLAIR. (The Story of the Crop-eared Dog. The Story of Eagle-Boy.) Two Irish Arthurian Romances, edited and translated by R. A. STEWART MACALISTER, M. A., F. S. A., London, 1908. (Publications of the Irish Texts Society, vol. x.)

The two romances published in this, the latest volume issued by the Irish Texts Society, are taken from Egerton MS. 128, written in 1748, and now preserved in the British Museum. The editor, very properly disregarding the vagaries of the eighteenth century scribe, has conformed the spelling of his edition to the model of Father Dinneen's Dictionary, calling attention in footnotes or Appendix to numerous cases in which the original MS disagrees with the printed text. Words not found in Dinneen's Dictionary are given in the glossary. The English translation, which faces the Irish text of each page, though not absolutely literal, appears to be sufficiently close for ordinary purposes.

It is to be regretted that the editor did not indicate at least the more important variants in the character and arrangement of the incidents in MSS. other than Egerton 128, several of which are known to exist. Slight differences of this kind are sometimes highly illuminating to the student of folklore, to whom the volume will chiefly appeal.

The stories of the Crop-eared Dog and of Eagle Boy, in their present form, are conventional, long-winded accounts of other-world journeys, enchanted princes, and wicked magicians, intermingled with battles, sieges, and combats galore. Tales are interpolated within tales, and these again in the general thread of the narrative, so that the result is quite bewildering to the reader unacquainted with the methods of the Celtic story-teller. The frequent repetitions and the long strings of alliterative epithets — the latter nearly always an indication of decadence in Celtic romance — also detract considerably from the effectiveness of the stories for the English reader. And yet these fanciful Irish tales have a literary value of their own. In so far as they represent, even remotely, the unconscious art of the fireside narrator, they are worthy to rank as literature in a broader sense than mere conformity to artificial standards could make them.

Although the Egerton MS. is not earlier than the second quarter of the eighteenth century, the stories themselves doubtless belong originally to a much older period. Their immediate connection with the romances of the *matière de Bretagne* cannot with certainty be traced beyond three or four proper names, such as Arthur, Galahad, Lancelot, and Camelot, and perhaps a few stock situations such as that of the maiden held captive by giants and liberated by the hero. A number of motifs, though common to the Irish stories and to the French and English romances of Arthur, are more likely to be derived immediately from Irish tradition than from England or the Continent. For example, the tree and fountain on the Plain of Wonders, Gala-

had's other-world journey to the Dark Island, with its beautiful flora and its fair palace, furnished with abundance of pleasant food, the helpful animal guide, the soporific melody of the Knight of Music, and the wonderful fairy boat owned by the princess of Tir fo Thuinn, though commonplaces of mediæval French and English romance, are also found in Irish tales which certainly antedate the earliest preserved Arthurian stories. In the light of these facts, it seems highly probable that in the stories of the Crop-eared Dog and of Eagle-Boy we have a body of genuine Irish tradition worked over in accordance with the general mediæval tendency to connect all sorts of stories with Arthur and the Round Table. The chief influences in this reworking seem to have been the rambling prose romances recounting the exploits of Galahad, who supplanted Perceval in the thirteenth century. Regarded from this point of view, the stories are of considerable importance, and students are under many obligations to Mr. Macalister for rendering available additional data toward establishing the relation of Celtic to mediæval romance.

Tom Peete Cross.

HARVARD UNIVERSITY.

PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY. Edited by FRANZ BOAS. Volume I. FOX TEXTS, by WILLIAM JONES. Leyden: E. J. Brill, 1907 [1908]. Pp. 383.

IBID. Volume II. WISHRAM TEXTS, by EDWARD SAPIR, together with WASCO TALES AND MYTHS, collected by JEREMIAH CURTIN and edited by EDWARD SAPIR. Leyden, 1909. Pp. xv, 314.

These two volumes are striking evidence of the new life of the American Ethnological Society; and the promise of a long series of such texts under the competent editorship of Dr. Boas is welcome news to Americanists, and in particular to those engaged in the study of the languages and literatures of the American Indians north of Mexico. The need for the publication of native texts is great; that for their record in the field still greater, by reason of the rapid disappearance of many Indian tribes and the increasing corruption and disuse of aboriginal speech. This is especially true of some of the Algonkian peoples, among whom Dr. Jones, the author of "Fox Texts," had so successfully labored. His transfer to another field of labor, and his subsequent death in the Philippine Islands, have deprived Algonkian linguistics, ethnology, and folk-lore of an investigator who, by his Indian ancestry and his scientific training, was so well qualified for the exceedingly difficult work which it was hoped he was to make the task of his whole life. This volume must, therefore, in some measure at least, serve as his monument. The six sections contain respectively native texts (in phonetic transcription) and English translations of five historical tales (pp. 8-37); twelve miscellaneous myths and traditions (pp. 38-135); twelve parables (pp. 136-181); nine stories of fasting, visions, and dreams (pp. 182-227); seventeen stories of the culture-hero, Wisa'kā (pp. 228-379); and four prayers (pp. 380-383). Some necessary comments and explanations are added in footnotes. The material here published formed "part of a mass of information obtained during the summers of 1901 and 1902, in connection with ethnological work done for the American Museum of Natural History, New York, and for the Bureau of American Ethnology, Washington;" and "what was imparted was done in friendship and by way of a gift, not all at once, but at leisure and bit by bit." Dr. Jones